

The Brooklyn Jewish Center Review

THE HEARINGS BEFORE
THE ROYAL COMMISSION
IN PALESTINE—VERBATIM
REPORTS

"THE BROTHERS ASHKENAZI"
AND JEWISH SENTIMENT

ANTI-SEMITISM FOLLOWS
HARD TIMES

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BROOKLYN JEWISH CENTER REVIEW

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REFORM JUDAISM SEES IT THROUGH

TWO important and far reaching events have lately occurred in American Jewish life that are deserving of more than passing notice. In Cincinnati, the citadel of Reform Judaism, one of the leading Temples, presided over by the Dean of American Reform, Dr. David Philipson, has abandoned its Sunday morning service and substituted for it a Friday night service.

For a whole generation this Temple conducted Sunday services. It was one of the first to institute this innovation in Jewish life. Many temples throughout the land followed its example and held its principal service not on the traditional Jewish Sabbath, but on Sunday. This was to revolutionize Jewish life. The Sunday service was to save Judaism. And now, after a generation of experimenting, the leaders of Reform begin to see it through. They realize that the Sunday service has not saved Judaism, has not strengthened the Synagogue, has not brought back the Jew to Judaism, but on the contrary, has helped to destroy the Sabbath, the most important institution in Jewish life, has helped to alienate the Jew from Judaism, and has helped many a Jew to become even more estranged from the traditions of his past than he was.

And now comes the report from New Orleans, where the Union of American Hebrew Congregations met in conclave, that the leaders of Reform Judaism voted to discard the non-Jewish choirs, institute more Jewish music, and even restore the functionary of Cantor, which has been abandoned in most of the reform temples.

Time marches on, and Time is the great teacher and corrector of our ways. A new wave of the old Jewish spirit is beginning to permeate Reform Jewry in America. Let us hope that the few counter-reforms noted above may be the forerunners of a real revival of Jewish religious life, not only

among the reform elements, but in all the groups constituting American Jewish life.

EIGHTEEN! AND NEW LIFE COMES TO THE CENTER

THE Jew of old loved to associate the number eighteen with its Hebrew numeric connotation, *Chai*, which means Life. As if to fulfill the mystic meaning of that number our own Brooklyn Jewish Center, which is now commemorating the eighteenth year of its existence, is witnessing a remarkable resurgence of life, a revival of interest and activity, which we have not experienced for many a year.

The recent Annual Meeting gave evidence of that new breath of life that seems to have penetrated the dry bones of our community. The large and interested group of men and women who attended, the inspiring reports that were delivered, and above all, the great success of our membership drive, which now gives us almost eleven hundred good-standing members, are evidence of the new spirit that has come to our institution.

We hope and pray that this evidence of new life will continue to mark all of our activities, so that through the instrumentality of our Center all the Jews of our community may begin to live a life devoted to our faith, to our people and to humanity.

AN EXAMPLE THAT DESERVES EMULATION

WE have been informed that one of our members, who has worked in the interests of our institution with a whole-hearted devotion for many years, has taken out an insurance policy for \$5000, and designated the Center as the beneficiary. While he finds it impossible to present such a sum as a gift to the institution

he loves so much, he feels that he can lay aside every year the small amount that the premium represents, and feels too that when he is summoned to the world beyond, his gift will help the Center to achieve yet more progress in the sacred work it is endeavoring to do.

What a fine example this would be for many of our members to emulate! We are often staggered by the large sum of the mortgage with which the Center is burdened. To ask our members to raise the money to relieve this debt would be almost a utopian act. But how easily the task would be achieved if only two or three hundred of our more than thousand members would do as this one member did and take out insurance policies, ranging in amounts from one to five thousand dollars, for the benefit of the Center, and furthermore, specifying that this money should be used solely for the reduction of the mortgage. In this way we could be assured that we would leave to our children a spiritual as well as a material legacy, one that would help them to live their Jewish lives. It would be a gift worthy of Jewish parents thoughtful of the Jewish future of their children.

We dare hope that this one example of our loyal member will soon become the practice of many of our brothers, so that we will in truth be able to say of them: "They were lovely and pleasant in their lives, and in their death they were not divided." In death as well as in life their names will be linked with our institution in glory and in blessedness.

—I. H. L.

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JEWISH PARTICIPATION IN THE NEW YORK WORLD'S FAIR

SHOULD the Jews participate in the World's Fair?
In what way can they participate?

These are questions that have occurred to many. In fact it is not generally known that last summer an informal committee of Jewish leaders called on George McAneny, Chairman of the Fair Board of Directors, to ask him the same questions.

Mr. McAneny replied at once: "Of course the Jews should participate." And he added that as soon as the organization of the Fair was more advanced, he wanted the committee to call on him again.

It is simple enough to say that the Jews should participate in the Fair. But it is more difficult to decide how. A fair basically is an exhibition of products. Entertainment is supposed to be a secondary consideration, although in most modern fairs entertainment is the essential feature.

What products could the Jews, as Jews, exhibit? Jewish manufacturers naturally fall into the category of American manufacturers. Jews could show in some way the part that they played in the growth of the United States, but those pioneers and leaders who were identified with the development of the country were active as American citizens, and not particularly as Jews.

There is one way in which Jews could worthily, and in good taste, take part in the Fair. They could erect a building for the presentation of the work of Jewish artists, where Jewish painters and sculptors could exhibit, where Jewish actors could produce the best of their plays, where Jewish musicians could reveal their best creations.

In addition to that they could provide a special exhibit to acquaint the world with the progress made by the Jews in rebuilding Palestine, and to show the products of Palestinian industry and agriculture.

Jews will surely take part in the Fair, and it is therefore necessary that they should discuss participation now, while there is enough time to make the proper arrangements. At the World's Fair in Chicago the Jewish exhibit was woefully inadequate. We can avoid a repetition of this by giving the matter sufficient consideration and making proper preparations in good time.

—J. K.

ANTISEMITISM FOLLOWS HARD TIMES

By ABRAHAM L. SACHAR

From An Address Before the Institute of Human Relations, Lawrence College, Appleton, Wisconsin

MANY of my own people are sensitive because they are not welcome in certain groups. They cannot join certain golf clubs. They cannot belong to certain country clubs. They are not permitted in certain suburbs—not legally prohibited, of course, but through social pressure. They suffer from various forms of social discrimination. But this is not anti-Semitism. It is social selectivity, and I've never resented it. I think that only those who are hyper-sensitive do resent it. I say quite frankly that I, too, choose my own friends, that I am not comfortable with certain people. And I am willing to let other people choose their associations and their social groupings. I have never participated in the sham battle to break down this type of social selectivity, which is more or less natural.

I wish that all anti-Semitism were confined to this plane. But, of course, it is not. And it is the other type that I wish to discuss. To me, anti-Semitism becomes significant only when it attempts to take from the Jewish people the opportunity for a livelihood or for the peaceful pursuit of the full and complete life. When the right of Jews to attend law schools is attacked, when the ratio of Jews is cut down in medical schools, when economic boycotts are preached, when citizenship is jeopardized, when Jews are discriminated against in immigration laws, in a word, when the civil and political integrity of the Jews is assailed—then you have anti-Semitism. In relation to the situation in European lands there are few such areas of difficulty—yet anti-Semitism is not altogether absent even in this country. There are well organized groups that call themselves American and Christian that have been fulminating with little regard for truth or decency. How strong are they? How strong are they likely to become? Who listens to them? Why? What can be done to end the attacks and to prevent them from transplanting the consequences that they have brought in Europe?

To answer these questions it will be necessary to analyze the basic causes for anti-Semitism. I think the most

important element that makes for friction is economic. I don't wish to be misunderstood. I am not a Marxian historian. I don't believe that "Mann ist was er esst," I don't believe that man lives by bread alone, I don't take the attitude of certain historians who interpret all of human history in terms of bread. Nevertheless, I think we would not be realistic if we did not recognize that the most important factor is economic. And in this respect I wish to state my thesis at the outset. I believe that *tolerance is the luxury of abundance*. In good times, when there is plenty for all, when there are enough jobs to go around for all except the unemployables, when there is plenty of food, when there is security for tomorrow, you usually find no friction of a virulent kind between groups. In good times the majority is tolerant of the minority. It may practice social selectivity.. I may dislike the unlike. But dislike does not become virulent until times are bad. For jobs are scarce. Fears mount. It is natural for those who are insecure to wish to cut down the competitive field, to reach out for the jobs and the opportunities which may be held by minorities who now suddenly become interlopers, intruders. Of course, in "civilized" communities it is not possible simply to dispossess a minority group. That would not be ethical. Hence philosophical justifications are created for the seizure. But the justification comes after the seizure. The desire to dispossess comes first and then the arguments are created to justify the desire. That is why the arguments are so often contradictory. Jews are a menace to the country because they are Bolsheviks. Jews ruin a country because they are capitalists and control all finance and industry. Jews are parasites, the tapeworms of civilization. Jews are dangerously creative and pollute a pure culture. The arguments are spun out *ad nauseam*, irrational, of course, but the creations of groups of people placed by economic circumstances in a position where they must find some philosophical justification for unethical acts. It is primitive, it is uncivilized; (Continued on page 20)

"THE BROTHERS ASHKENAZI" AND JEWISH SENTIMENT

By WILLIAM I. SIEGEL

FROM Manchester in England to Lodz in Poland there stretches a long road. Between the habits of Victorian England and the customs of contemporary Polish Jewry lay a chasm of distance centuries old and world wide. And yet the one fundamentally affected the other; for geography alone does not form the mind nor create the life of a people. The economics of production, the mechanics of distribution and the mysteries of finance operate regardless of space and distance. The physical facts of the industrial revolution in Manchester gave birth to the doctrine of *laissez faire* in business and in government equally as much in Poland as in the rest of the Western world. So also the struggle for freedom therefrom was no less painful for the heir than for the ancestor.

These truisms give the color and part of the content to I. J. Singer's sombre novel, "The Brothers Ashkenazi". The story is that of the two generations growing to maturity during the development of Lodz from a backward Polish agricultural village to a manufacturing center of world-importance. It is likewise a story of the decline of Lodz from its proud position. The growth was caused by steam and machinery. The decay was generated by the disruptive influences of a haphazardly managed financial system. But both the processes of growth and of decline are in themselves relatively unimportant to the author. They are in effect incidental only to the analysis of ideas and ideals both as they motivate the lives of the chief protagonists and as they affect the operation of social forces.

The Brothers Ashkenazi were two in number, twins separated at birth by moments only. This twinship of blood was, however, the only kinship between them. Fundamental differences of character created antagonisms which as between the brothers furnish the details of the book's plot. So also on a larger scale as these brothers differed in living did they exemplify the varying reactions among the Polish Jews to the phenomena of modern industrialism.

Jacob Bunim, the younger twin, possessed social traits and a gift of *bon-homme* which easily afforded him the

assimilation into modern habits which he so greatly desired. He is the personality-salesman whose clothes may differ from age to age but whose method of approach never varies. Beginning with a marriage of convenience to the daughter of a great and wealthy Jewish house he founded a fortune by social contact and easy manipulation of brokerage and used that fortune as the sesame for entrance into the polite world of Polish and German society. Only at the end of his life did Jacob Bunim come to stand for something other than pleasure and creature comfort. His successful search for his ha-

ted elder brother among the dangers of Bolshevik Russia both displayed and developed in him virtues long dormant. And at the last, by an heroically obstinate refusal to stultify himself by insulting his Jewish birth for the amusement of a Polish officer, he invited the violent death which closed his career. "Nothing so became his life as the leaving of it".

Simcha Meyer, the elder twin, later Westernized into Max, also became a personage and in fact the chief figure of industrial Lodz. He began his career under difficult circumstances and

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THE DEATH of MAX ASHKENAZI

From "The Brothers Ashkenazi," by I. J. Singer

HE . . . switched on the light. He looked at the rows of heavily bound, gilt volumes, with their Gothic lettering and their thick pages. They did not interest him; they had no meaning for him. Very painfully he went down to the bottom shelf, where, out of sight, there stood a few Hebrew books. He drew out an old, tattered Bible and went to bed again.

By the red electric light, under the picture of a satyr pursuing a native girl, he turned the pages slowly, and his eyes moved over the heavy words of Proverbs and Ecclesiastes, concerning the vanity of life and the insignificance of man. These were the words that he had always hated, from childhood onward, like the mumbling of old dotards. Now he found them strangely intimate and true. He closed his eyes and continued to turn the pages automatically. Suddenly he came to a page which had been turned down. He opened his eyes and saw that he had reached the book of Job; the turned-down page was one which he had been reading during the mourning period for his brother, Jacob Bunim. Eagerly, as if something were about to be revealed to him, he scanned the lines, murmuring the words aloud:

"So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown; and he took himself a potsherd to scrape himself with-

al; and he sat down among the ashes . . . Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment to come together to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great. After this opened Job his mouth and cursed his day . . ."

From the adjoining rooms clocks sounded out the hour with slow ceremonial rhythm.

Max Ashkenazi laid the volume down on the pillow and put his hand behind his ear, in order to count the strokes. In that instant he felt a sudden and fearful tightness at his heart, as though it had been gripped by a pair of iron pincers. He uttered a frightened croak and reached for the electric cord dangling over his bed. But by the time the manservant arrived, Ashkenazi was dead.

His head had fallen across the rumpled pages of the Bible. His hand clutched convulsively the electric cord.

THE HEARINGS BEFORE THE ROYAL COMMISSION IN PALESTINE

(From the Official Report)

REPLYING to a question whether Dr. Weizmann had suggested that it was the definite policy of the Jewish Agency to replace Arabs with Jewish labour, Mr. M. Shertok (head of the Political Department of the Jewish Agency in Palestine) said:

"I don't accept the word 'replace' without reservations. It is the policy of the Jewish Agency not to let it come to that; that is, to employ as many Jews as possible in Jewish enterprises."

In connection with the labour estimates Sir Horace Rumbold asked: "Are you taking into account the large number of nearly 10,000 Jews who came into this country illegally and have remained here?"

Mr. Shertok replied: "Yes, that is one of my proofs that the schedules granted were under-estimated, because in those years a fairly considerable number of Jews were able to remain in the country without the permission of the Government and be absorbed in work without creating unemployment."

"The Jewish Agency never approved of this practice, but openly condemned it, and did what they could from time to time to dissuade people from resorting to it. We are very anxious that our people should be educated in the spirit of observing the law, but it was not for the pleasure of breaking the law that those Jews got into Palestine, nor is it the case that the Jews are indifferent to what the law is. The position was that letters were coming to every Polish township about the shortage of labour in Palestine and plentiful employment. Our people there are in a very difficult condition, and when they saw that if they could only get across they could at once work and that it would take a very long time for a certificate, considering the rate at which certificates were being issued, they took the law into their own hands and said, 'We shall come to Palestine, find work, and then apply for registration.' The point was that in former years the Government did—as it does even now—register for permanent settlement persons who came in as travellers and then found a possibility of establishing themselves and made the necessary application."

The £P60 deposit (Mr. Shertok continued) was an innovation introduced in November, 1933, as a measure designed to prevent tourists from remaining in this country, but this had been going on for a year and a half before the measure was introduced. The position of these people was "impossible." They had become part and parcel of the economic life of the Jewish community. They supported themselves. They differed in no economic respect from the rest of the community, but very much in the legal and human respect. Seeing that this practice has now dwindled, it may safely be said to very inconsiderable proportions, the Jewish Agency had made representations to the Government for their registration as settlers, submitting that they had been sufficiently punished for their offence against the law.

Sir Laurie Hammond: You say you have done your best to dissuade these people from coming. I gather that your activity with regard to illegal immigrants did not extend to giving the police any information regarding them.

Mr. Shertok: It did not.

Lord Peel: The authorities received no support whatever from the public in trying to deal with these immigrants?

Mr. Shertok: It would be humanly quite inconceivable for Jews to give information against fellow-Jews to the Government in order that these Jews should be deported from Palestine and sent back where they came from.

Lord Peel: Do you suggest then that it is not much good for the Government to limit these schedules because the result is that they get an illicit immigration who have the sympathy of the Jewish population?

Mr. Shertok: We regard the whole thing as a misfortune. Illegal immigration did not take place in order to get larger schedules. It was the result of small schedules. These illegal immigrants very often became prey to unscrupulous spectators who promised to get them into Palestine in a proper manner. It was most unfortunate from every point of view, but the result of a clash between the law and economic realities.

Lord Peel: In that case, if there is such a clash, you get no assistance from

the Jewish population in enforcing the law. That is a very serious charge indeed.

Mr. Shertok: I would not put it as high as that. It is a question of doing something which would lead to the deportation of a Jew from Palestine. It is a matter which affects deeply the individual consciousness of the Jew. When there is a question of a Jew who knows that his fellow-Jew would be sent back, sent back in most cases to appalling conditions, it is quite impossible for him to go out of his way to give information.

Lord Peel: The Jewish Agency is placed in a very peculiar, a very important position under the Mandate. It has to advise and co-operate with the Administration of Palestine. Do you consider it consistent that position for which it has been especially selected when you actually justify publicly, and before this Royal Commission, the action of the Jews in refusing to co-operate with the Government?

Mr. Shertok: I am explaining the motives underlying the conduct of the Jews in this matter. I do not think that any other people or race would act differently if placed in the same circumstances. I would appeal to you to place yourself in the position of a Jew who is in Palestine in relation to his fellow-Jew who is here illegally. . . I do not think it has ever occurred to the Government, not to my knowledge, to turn to the Jewish Agency for assistance in order to make possible the deportation of Jews from Palestine. I do know that the Government understood perfectly the psychological situation in which the Jews found themselves.

In answer to further questions from the Chairman, containing the suggestion that the Agency had set themselves up as "the judges and advocates of the Government as to whether the law should be carried out or not," Mr. Shertok said that the question of their "allowing" illegal immigrants to come in did not arise at all, and repeated that they had never been called upon by Government to assist in this. The Government understood perfectly that the Agency could not be expected to assist them in order to deport Jews from Palestine.

A DIGEST OF TESTIMONY WHICH WILL DEEPLY AFFECT THE FUTURE OF THE JEWISH HOMELAND

Britain's Help in Settling Jews

Lord Peel asked what had been done and what was being aimed at "to encourage the close settlement of Jews on the land" under Article 6 of the Mandate, to which Mr. Harris (Irrigation Advisor to the Palestine Government) replied that, generally speaking, the whole policy of the Government has been directed towards the close settlement of Jews on the land. The construction of roads in the rural areas, the draining of swamps as in Beisan, Wadi Rubin and Birkat Ramadan, had all tended to this end, as had the Government's agricultural, horticultural and veterinary services.

Lord Peel: "You have translated this into a policy which has really been the reclamation of land as a preliminary to close settlement."

Mr. Harris mentioned Government grants in the last two years of £P6,500 per annum to the Jewish Agency's Research Station and the Government's financing of the Agricultural Mortgage Bank to the amount of £P1,150,000. Then there was the very important Government expenditure on public security which was connected with the policy of close settlement.

Sir Harold Morris asked if remission of taxes to cultivators came into this, and Mr. Harris replied in the affirmative; but Mr. Andrews (Development Officer) pointed out that, as the Arabs were the greater possessors of the grain lands to which the remissions applied, they were the beneficiaries from this.

Mr. Salmon (Commissioner for Land and Surveys) explained that the survey of the whole country, excluding the Beersheba district, had been completed, and that 2,458,964 dunams had been surveyed for settlement, of which 1,364,631 dunams had been actually settled and recorded in the Land Registers. He explained that the work was more complicated than had been expected, and that, without a considerable increase of staff, it would take a long time to get the Registers completed. The Department had also made a survey of the sub-soil water-courses of the plains. It was stated that, of the total Jewish population of 370,000, there is at the present time an agricultural population of about 50,-

000—namely, 13.5 per cent. of the whole.

Sir Laurie Hammond asked, "How much more land is there available—that is the real problem?" Mr. Bennett replied that, with regard to the State Domain, there was no cultivable land available, and Mr. Andrews added that any State lands that could be used were ear-marked for the resettlement of displaced Arabs.

Mr. Bennett gave the Government's definition of cultivable land as land which is actually under cultivation, or which can be cultivated by the application of resources which are at the disposal of the average cultivator.

Sir Morris Chester: What does that mean? An average between the richest Jew and the poorest Arab?

Mr. Bennett: It certainly does not include the richest Jew. It includes the ordinary Arab, not the resources of the Jews.

Lord Peel: Then the word "average" does not mean anything.

Sir Laurie Hammond: It means the average Arab.

* * *

The Displaced Arabs

Sir Horace Rumbold went into the question of the resettlement of displaced Arab cultivators. Mr. Andrews stated that since 1931, 3,271 applications had been received from landless Arabs for resettlement on the land. Of these only 664 families fell within the definition prescribed by Government; and of the 664 families 317 declined on various grounds to take up the holdings offered, and 347 families had been provided for upon Government estates.

Mr. Andrews stated that the 300 odd Arabs whose claims had been allowed but who had not been resettled had rejected the land offered for resettlement on several in the Beisan district was unhealthy. This, in spite of the fact that it was adjacent to the Jewish settlement of Beit Alpha, one of the most prosperous in the Emek.

* * *

Sir Laurie Hammond stated that the ordinance of 1921 by which land was not to be transferred except with the High Commissioner's approval was found to be useless, and nothing further was done until 1929. What hap-

pened to the Arabs displaced in the meantime, he asked.

Mr. Andrews replied that there had been no complaints by Arabs other than those on record. He said that the Government had to scout around to get people to put in their applications. If there were others they must have gone into the towns or into the orange groves.

Lord Peel again asked why there were so few complaints and applications, and Mr. Andrews stated that not so many people had been displaced as had been imagined. Some tenants had very large areas—for example, the average holding of Arabs in the Plain of Jezreel, which was bought by Jews, was 300 dunams.

Sir Laurie pointed out that the Shaw report stated that in the past dispossessed persons had been absorbed in other villages, but that no further land was available without displacing other parts of the population.

Mr. Andrews remarked that since the time of the Report there had been a large increase in the planting of groves, mainly by Arabs, that the sizes of some of the towns had doubled and trebled, and that sources of employment had been provided which did not exist before.

* * *

Origin of the Halutz

Mr. Shertok dealt with the far-reaching transformation involved in Jewish immigration. He thought that the Halutz or Pioneer conception originated in America, but the first organization was launched towards the end of the war by Captain Joseph Trumpeldor in relation to Russia. Captain Trumpeldor, who had served with the British Army in Gallipoli as a member of the Zion Mule Corps, had started this movement for Palestine on the eve of the Bolshevik Revolution. This movement was now considered in Russia as counter-revolutionary, and therefore illegal. The Halutz is a movement of the young generation of Jews abroad who see their future in Palestine. There was a small movement in England, and it was still allowed in Germany.

Explaining the nature of the training of young people for work in Palestine, Mr. Shertok said it was mental

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JEWISH NAMES ARE INFREQUENT AMONG WOMEN ATHLETES

By PAUL G. GOLDBERG

THE feats of the Jewish women athletes are difficult to enumerate. Why this is so should not be puzzling. An examination of the records of track and field, tennis, golf, fencing, horse-racing, swimming and ping-pong will reveal that among the leaders are Jewish girls. Yet few people, even those conversant with sport, know much about them. As Jews they have had little publicity. The English press either does not know the facts, or if it does hesitates to publish them because of fear that they will be injurious to the almighty box-office.

Consider the case of Miss Helen Jacobs. Miss Jacobs has been for years one of the outstanding women tennis players of the world. Jew and gentile alike ask: "Is this girl Jewish? Her name certainly suggests it." But it is very difficult to find anyone who will vouch for her Hebraism. The truth is that her father is a Jew, but the officials of the Lawn Tennis Association are afraid to publicize this information. Patrons of the game are almost always gentile, and the box-office receipts might be affected.

Mind you, this is not intended to be chauvinistic. It is contrary to the spirit of sport to pit one race against another—though of course capital is made of this competition in the professional world, such as in boxing or wrestling. But the fact still remains that for good or evil, Miss Jacobs lingers among Gentile friends. She prefers not to be called Jewish, and she doesn't particularly appear to be a non-Aryan. Then again, being half-Jewish, she may claim allegiance to the other world, too.

Another reason why the Jewishness of women athletes is not known is that investigation is not often made to discover the ancestry of women in sports. Where men are concerned, this is done because the males are in the spotlight continuously and sports fans want to know definitely whether this fellow is Jewish, or that Italian, or a third a Swede. But the readers of the sports pages are rarely interested in the doings of the other sex. They are prone to disdain women's sports.

Of course there are exceptions. Mme. Suzanne Lenglen, one of the very greatest women tennis players of all time, was Jewish, and did not duck it. She almost revelled in it, you might

say, but that was partly because she was a fresh, vivacious personality.

* * *

This is the twentieth century and the girls have been emancipated. It is no longer a sin for them to participate in rigorous sports, and barring the more strenuous fields, they have invaded practically every line of athletics. They are to be found in golf, tennis, baseball, swimming, badminton, ping-pong, ice-skating, rifle shooting, fencing, basketball, handball, and even wrestling and boxing. Where they cannot be jockeys, they are trainers at the race-track, and if the impulse so moves them they can be associated with managerial and promotional assignments. Lena Levy, sister of the clown, King Levinsky, guided her brother's destinies as a boxer until both came to grief in legal entanglements and setbacks in the ring. On the other extreme, may be found a dignified figure, such as Miss Charlotte Epstein, guardian figure of the Women's Swimming Association for the past no-one-knows-how-many years. Miss Epstein last year resigned from the Amateur Athletic Union when that body went on record as favoring American participation in the Olympics and it was her action more than many another's that had a profound effect on the situation. She has become so endeared to her associates and her disciples that she swayed sentiment immediately, rather than reason, a not invaluable ability.

The same handicaps that militated against the advancement of Jews in sports applied to Jewesses. The case of college prejudice is well-known. It is so strong as to practically bar stardom to all but the very best Jewish athletes.

There are too many angles to this complex situation to be discussed here. One, for example, is the manner with which some colleges bend over backwards to avoid the accusation of prejudice. I know of one institution which is definitely opposed to having Jews on any of its teams, yet to avert the charge of prejudice it has gone so far as to place a mediocre Jewish player on the squad.

There is another point to be made concerning the Jewish girl in sport.

The elder Jews in this country, that is, those who emigrated thirty or forty years ago, retained much of an oblique attitude towards sports. They could not quite grasp the significance of athletics in the American calendar of affairs, nor could they fathom the million-dollar build-up of certain sporting events. To them, naturally, it was only a manifestation of American *meshugais*, to be taken with a shrug of the shoulders.

So the situation came to pass where the males of second and third generations began to feel their way into the new world. They gravitated to sports, if not as participants, as spectators. And being men, the objections of their parents became more and more feeble. Finally the elders surrendered good-naturedly.

Not so where the girls were concerned, and this explains the only recent emergence of Jewish girls into sports. The process of breaking away from the kitchen was more painful and tortured. Even today there are many mothers and fathers who will not countenance the idea of their daughters running around in *gates*. For exercise, perhaps yes, but for sturdy competition, for regular tournaments, no, no, a thousand times no!

That is why half-Jewesses have been able to press to the front before the full-blooded Hebrews. The case of Helen Jacobs has been mentioned. There is another such instance, that of Helene Mayer, the half-German, half-Jewish girl whose fencing ability put the Nazis on the spot last year. Miss Mayer was so good that to leave her off the team would convict the Germans of race prejudice and to put her on would embarrass them. There was no compromise, so they put her on, with the publicized announcements, however, that Miss Mayer, on her own free will, was more than glad to be accepted into the Teutons' ranks. Apparently she still considered it an honor to enter the arena in behalf of Hitler.

Probably the two outstanding Jewish women athletes today are Miss Jacobs and Miss Mayer. The latter won the Olympic title in '32 but placed runner-

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NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

HAPPILY we may still say: "To the making of many books there is no end." It is one of the encouraging signs in Jewish life that books are being written in every field of Jewish thought to interest both the scholar and the layman. In the following paragraphs we shall try to review briefly some of the more important works that have recently appeared, and which should prove of interest to varied types of Jewish readers.

Pentateuch and Haftorahs. Deuteronomy. Edited by the Very Rev. Dr. Joseph H. Hertz, Chief Rabbi of Great Britain. Oxford University Press, London and New York.

The *Center Review* has had occasion to speak of this remarkable work at the time the other volumes of the set appeared. We are happy to note that this fifth volume, which now completes the entire set of the Pentateuch, maintains the same high standard of scholarly achievement and perfect editing that marked the previous volumes. The notes, which are appended to almost every verse, give volumes of information culled from the classic Jewish commentators as well as from modern Biblical scholars. The special notes, which precede and which follow certain chapters, are particularly illuminating. Special mention must be made of the scholarly note on the Shema, giving the meaning and the history of the six words which have become "the battle-cry of the Jewish people for more than twenty-five centuries."

In a previous review of this work the hope was expressed which the writer now dares to repeat, that this set of the Pentateuch may be used by every worshipper at the Sabbath services in the Synagogue. The Torah reading, if followed in such a Bible, would have meaning, understanding and inspiration.

* * *

Elijah, A Study in Jewish Folk-lore. by Rabbi Samuel M. Segal. Behrman's Jewish Book House, New York.

No character in Jewish history has succeeded in winning such a hold on the Jewish heart as the prophet Elijah. A whole literature created through the ages, has been inspired by that one man—a literature in which the folk imagination allowed itself free reign. Rabbi

Segal has done a fine piece of work in assembling these scattered teachings of folk-lore, arranging and classifying them according to different themes. The author distinguishes the historical Elijah, about whom we read in the Bible; the legendary Elijah, who lives in the folk imagery of the Jewish people, and the Elijah of theology. Rabbinic literature is rich in striking descriptions of all the three types, and Rabbi Segal has carefully given us these teachings and interpretations in orderly and classified fashion. This reviewer heartily recommends this work to all students of Jewish folk-lore as well as to all who desire to become better acquainted with the rich storehouse of Jewish legend.

* * *

Wisdom from the Bible and Talmud, by Philip Sher, M. D. George Dobsevage, New York.

DREAM, MY FRIEND

By YEHOASH

(Translated by J. Rolnick)

In commemoration of the Tenth Anniversary of the death of the poet.

OH dream, my friend, thy youth
away,
And castles build in air;
And when the world, the practical,
Derides thy dream so fair,
Deplores it like a childish play—
At heart it envies sure
The frenzied richness of thy soul,
Its own—so lean and poor.

O dream, my friend, and noiselessly
Thy castles fair adorn;
The great and mighty deeds you see
Of strongest wills were born.

They also once had been a plant
In shade of one's mind growing—
The world, the sober world, indeed,
Its mud on it was throwing.

O dream, before reality
Thy structure bold has raided;
Extend thy revery so far,
Till mankind be pervaded.
Perhaps a tinge, a ray, a spark
In their drowsy mind will dwell,
Before the scoffing multitude
Thy vision will expel.

The author is a prominent physician of Omaha, Nebraska, who in his younger years was known as a brilliant Talmudic student. He received Semicha from great rabbinic authorities. In the volume just published he has succeeded in making what the publisher designates as "a judicious selection of wit, wisdom, edifying legends and tales from ancient Jewish lore."

The value of the book would have been greatly enhanced if the author had appended to each quotation the source of the reference. But even as it is the book will undoubtedly prove of great usefulness, especially to those who are unfamiliar with the rich mine of wholesome wisdom that is contained in our ancient literature. The translation is excellent and the choice of selections was made with much intelligence and appreciative understanding.

* * *

The Gospel Parables, in the Light of Their Jewish Background, by W. O. E. Oesterley, D. D., Litt. D. Macmillan Company New York.

Dr. Oesterley has done much to enrich our knowledge of Jewish history and religion of the Biblical period. In the present work he set for himself the task of studying the parables of the New Testament in the light of their Jewish background. Parables and allegories play an important role in all ancient literature, but particularly so in both the Old and New Testaments, as well as in the Talmud and Midrashic literature. Dr. Oesterley analyzes all the important parables in the New Testament and endeavors to give their counterparts in Jewish literature, and when that is not possible, he analyzes the parables in the light of the Jewish environment and similar Jewish teaching. While the book is written in popular style, it does presume some knowledge of Scriptures and also of Rabbinic literature. Those who are interested in this subject will find in this volume much of interest and value.

* * *

The Royal Table, An Outline of the Dietary Laws of Israel, by Rabbi Jacob Cohn. Bloch Publishing Company, New York.

It is hardly necessary to state to

(Continued on Page 17)

THE LYRIC POET LAUREATE

By JOSEPH KAYE

PHILIP M. RASKIN has published a new book of poems, "Lantern in the Wind."*

And this is an event, for Philip Raskin is an anomaly in Jewish life, an anomaly even in non-Jewish life.

Philip Raskin is not afraid to sing of the gold in the sunlight, or of the rose on a girl's cheeks. He is not afraid to lose himself in wonder over and over again at the fleecy whiteness of a cloud, and never forgets the tenderness and rapture of an embrace.

In this age of grim realities Philip Raskin is a complete sentimentalist and is beautifully proud of it. Perhaps "proud" is an inappropriate word. He is not proud of his sentimentality. Perhaps he does not even know that he is a sentimentalist. He knows merely that he loves beauty and he is wonderfully happy when he can take it in his arms.

Not for Raskin is the sharp metre of our day. Not for him the brusque phrase, the hard-bitten word. He does not hesitate to rhyme *flowers* with *showers*. Why not, when what he wants to say is:

I was not angry with the wind
For picking my autumn flowers;
The wind has orders to obey,
And so have frost and showers.

He does not hesitate to wed *croon* with *moon*, for he is obsessed with the beauty of a great maple outside his window, and he sings:

She drones me to sleep;
I wake with her croon,
And often I hear her
Chat with the moon.

Poets today are not susceptible to such melodies. The composer seizes his dissonances and jangles them harshly. Dissonances for Raskin are lamentable. He wants to breathe fragrance, and he generally finds fragrance where others sense only pollution.

Even when he speaks of Hitler, the enemy of his race, he is still the lyric poet:

Hitler, I shall outlive you,
As the Pharaohs and Hamans be-
fore you;

May hordes of slaves acclaim you
chief,

And throngs of fools—adore you

...

I am the deathless son of the earth,
Life is my heaven-signed charter;
And what is another *auto-da-fe*
To a race—an eternal martyr?

Raskin should be a happy and contented man to live as he does and to seal himself so that he is at home only to the flowing song.

The book is filled with joyous and captivating verse, illuminated with the morals and the truths which a lyric poet sees in such soft focus.

There is the poem strikingly evocative of folk melody, "Building the World." It is one of the best Raskin has written:

"How will you lay the floor of the
World, Young Spring?"

*"In leaves, the yesteryear carelessly
hurled,*

I'll put in daffodils, dew-bepearled;

I'll cover each room

With violet bloom;

I'll pattern with sheen

My carpet of green—

*Thus will I lay the floor of the
World."*

"How will you raise the walls of your
House, Young Spring?"

*"Of branch and leaf, where finches
drowse,*

*And cherry blossom on burgeoning
boughs;*

My door and stair—

Of lavender;

Of crystal rain,

My window pane—

*Thus will I build the walls of my
House."*

"Your cornice and ceiling how will you
mould, Young Spring?"

*"Of clouds, translucent, that stretch
and fold,*

*And moon-silvered beams and star-
dusted gold;*

Of sundown mist,

Like amethyst,

And dawn-sieved light,

Like malachite—

*Its roof and its ceiling thus will
I mould."*

"How will you furnish the chambers
thereof, Young Spring?"

*"With blue, little star-lamps swinging
above,*

*And gay little songsters in grass and
grove,*

My tables—hills;

My mirrors—rills;

And beds of grass

For lad and lass—

*To show that my House is built
for Love."*

If the numerous love songs that Raskin has composed could be compressed into one the essence would yield verse something like the "The Song Immut-able" which is his ode to the greatest emotion in his life:

They tell me the day of the love-song
is over,

Old whims and old vows are left in
the gloom;

Changed are the ways of love and lover
Changed as the ways of the wheel
and the loom.

Love is no longer a rose and a thistle;
The garden made way for the mill
and the mart;

Passion is vowed between whistle and
whistle,

The rhythm of hammers replacing
the heart.

They tell me . . . But I—I crave their
pardon—

Spring, as of yore, will lure and
laugh;

And shop and mill will turn to garden.
When love, the magician, wields his
staff.

Not the roar of the wheel, its clang
and its clamor,

Nor the boom of the mart is loud
enough,

Nor the peal, nor the swell, nor the
clash of the hammer,

To quell the vow and the whisper
of love.

And the song which best stamps Ras-
kin is the one titled "Upon My Stone."

Upon my stone these words be carved:
Better hearts than his have starved.

He was neither last, nor first—

Keener lips than his knew thirst.

And yet on earth he walked alone.

With eyes begging for the Sun.

Seven suns were not enough

To quench his thirst for Light and
Love.

Philip M. Raskin is a unique poet. In such days as we live in he should be cherished.

* "Lanterns in the Wind", Charles Leon Tum-
masel, publisher, 868 City Hall Sta., N. Y. C.
Price \$2.50

JEWISH NEWS IN REVIEW

By LESTER LYONS

In his inaugural address President Roosevelt stated that America "will never regard any faithful law-abiding group within our borders as superfluous." Whatever scope the President may have intended this remark to have, it certainly chided by implication the declared view of the Polish government that the interests of Poland required the wholesale expatriation of its Jews. In the Polish parliament the attacks on the Jews and the demands for their emigration from Poland have been increasing in number and intensity. Charging the Jews with being "alien and superfluous", Polish officials have insisted on the immediate evacuation from Poland of 3 million of its 3½ million Jews.

To protest against the miserable plight of the Polish Jews and the attitude of the Polish government toward them, an Emergency Conference on Poland was recently held in New York under the auspices of the American Jewish Congress. More than 2,000 people attended this meeting, and they were unanimous in their condemnation of the acts and policies of the Polish government against its citizens. A statement, supported by an impressive array of statistics, was adopted clearly demonstrating how Poland had repeatedly discriminated against and injured its Jews, in violation of its obligations under the Treaty of Versailles as well as the principles of humanity.

It has shown that the Polish government had approved boycotts against Jewish business and tolerated violence against the Jews. It was conservatively estimated that during the past year "430 attacks on Jews took place in 179 cities and villages . . . At least 800 Jews have been wounded and 69 killed. In 37 cases, Jewish property was bombed and 25 synagogues and cemeteries desecrated." Through excessive taxes, and through a system of state monopolies and enterprises from which Jews were excluded, Jews were unable to engage in business or were reduced to poverty. The result of the government's discrimination against the Jews and toleration of boycott and violence was that 76% of the Jews are without the means of livelihood.

The meeting called "upon the Polish government to take immediate steps to restore to the Jews, in fact as in

promise, the equal rights which are theirs due as human beings and as guaranteed them by law" and also appealed "to those large sections of the Polish population opposed to anti-Semitism, and to all liberty-loving Poles in America to associate themselves in this undertaking to prevent national dishonor by Poland."

A gratifying aspect of the conference was the support and expressions of sympathy extended to it by prominent gentiles and by officials of our Federal and State governments. Among those who declared their sympathies with the object of the meeting were 23 United States Senators from 20 states, 90 Representatives from 39 states, and 11 Governors.

When the flood was wreaking havoc in Cincinnati all Jewish groups and individuals valiantly and unselfishly devoted themselves to rescue and relief work. Synagogues were converted into depots for supplies of medicine, clothing and food. At the Hebrew Union College classes were suspended and the students engaged in Red Cross work. The dormitories, auditorium and gymnasium of the College became a place of shelter, accommodating over 500 flood refugees.

The National Conference of Jews and Christians, whose avowed "purpose it is to further justice, amity, understanding and cooperation among Protestants, Catholics and Jews", is inviting all the clergymen of those groups to sign a statement prepared by the Conference which will "serve to guide and stabilize public opinion and to demonstrate how widespread is adherence to the traditional American principles of tolerance and religious freedom." This statement, submitted by Newton D. Baker, General Chairman of the Conference, and approved by 40 Protestant, 32 Catholic, and 22 Jewish religious leaders, declares in part that "In America we have and must maintain a land wherein people of different religious convictions and contrasting cultural traditions may live together in amity and mutual respect." It further states that "The nation can rely upon the mobilized spiritual forces of Catholics, Protestants and Jews to

support and defend this truly American ideal."

* * *

In striking contrast with the efforts of the Polish government to expel its Jews is the attitude of the Belgian government toward Jewish refugees from Germany. A decree has been issued by it which permits all such refugees to remain in Belgium, even if they entered that country illegally, so long as they are proved to be genuine refugees.

* * *

A common charge against Jewish relief or welfare agencies is that their activities frequently overlap, thereby entailing waste in efforts and resources. It is pleasant, therefore, to learn that two important organizations, the American Jewish Joint Distribution Committee and the United Palestine Appeal have agreed to cooperate with each other in welfare fund campaigns this year. Through funds supplied by the Joint Distribution Committee two organizations in Poland, TOZ and Centos, have been able to feed daily 53,400 needy Jewish children there. Nearly one-third of the Jewish school children in Poland receive aid given by the agencies of the Committee in that country.

* * *

The interest displayed by the Jewish women of this city in communal and social affairs was well brought out at a recent convention here of the Federation of Jewish Women's organizations of Greater New York. At this convention, attended by more than 2,600 women representing 267 groups, the chief topic was "Constructive Forces for Better Living."

Resolutions adopted at this meeting urged, among other things, the adoption of the child labor amendment; the extension of the Federal embargo on arms shipments to warring nations to include raw materials; the nationalization of the manufacture and distribution of munitions; minimum wage laws, slum clearance and housing projects; aid for the Polish Jews and those going to Palestine; and that "Jewish leaders give earnest consideration to a joint plan for the raising of funds for work overseas."

Mrs. A. Jack Davidson was chairman
(Continued on next Page)

of the convention, with Mrs. Emanuel Smalbach, Miss Belle Sulzberger and Mrs. Joshua Ronsheim, vice-chairmen. Among the speakers were James G. McDonald, former High Commissioner for German Refugees, Nathan Straus, Mrs. Margaret Sanger, and Judge Joseph M. Proskauer.

* * *

The Jews in Tripoli who had been arrested for not obeying the governmental decree that they keep their shops open on Saturday are reported to have been released on their decision to move their businesses from the new quarter of the town to the old quarter. The decree was applicable only to the new quarter. Of those arrested, 10 were deprived of the right to engage in business again.

* * *

A perpetual problem of the Jewish people is that of assimilation. Those who had believed that the Jew, by merging racially and culturally with the people of the country he lived in, might remove any basis for anti-Semitism, are now confronted with the argument that such course of conduct was of no avail to the German Jews.

At the annual Assembly of the Council of Jewish Federations and Welfare Funds in Philadelphia, Mr. George Backer, chairman of the Jewish Telegraphic Agency, predicted and strongly urged assimilation in this country. Confining Judaism to an existence merely as a religion, Mr. Backer contended that, in obedience to the democratic process the Jew should eliminate any other than a religious significance to Judaism and any Jewish groups other than religious. He declared that the American theory of democratic government "invalidates the old principle of Judaism as a force other than religious" and that "since in theory there exists in a democracy such as ours no reason for religious communities to operate except in the religious field, Jewish institutions must eventually look forward to the time when they may disappear; that time of course being the point at which our democratic system approaches the ideal upon which it is founded." Any person who decides "that Judaism is a way of life," he said, "is not attempting to further the American experiment in democracy and must be considered as having dismissed American culture as a desirable possibility."

In taking issue with this view, Mr. Morris Rothenberg, chairman of the administrative committee of the Zion-

ist Organization of America, warned that assimilation meant a spiritual loss. He said that "the entire history of the Jewish people since the exile has been one long endeavor to stay the process of disintegration", and referred to Germany as "the laboratory of the disastrous experiment" in assimilation. Mr. Justice Rosenman, of the New York State Supreme Court, also argued against assimilation, denying that there was any inconsistency in being a good Jew and a good American at the same time.

* * *

In the *Neuer Vorwarts*, of Prague, appears an interesting discovery of statements made by Borries von Muenchhausen on the subject of the German-Jewish poet Heinrich Heine. von Muenchhausen is one of the deans of German literature, a Senator of the German Academy of Poetry and a Nazi. The first quotation, dated 1924, reads: "I look up to Heine with the deepest, most humble veneration". The second quotation, dated 1936, is, "I consider Heinrich Heine a pig-dog." Assuming that this critic's views are not inconsistent and that it is possible for him to revere a pig-dog, we have a sufficient basis for underestimating the mentality of the Germany which defies a Hitler.

* * *

Dr. Von Leers, a notorious anti-Semite, has published an article in various German papers attacking the Biblical patriarchs. The patriarchs are referred to by him as swindlers who had only a demoralizing influence on the world. Jacob, he says, was a gangster, and Abraham belonged to the underworld.

The Germanization of the Bible is being shown in a new version of the Gospel according to St. John, published in Bremen. Prepared by a noted Radical "German Christian" group which favors the Nazification of the Church, this version makes many anti-Jewish references and feeds the Nazi theory that Christ was a non-Jew of Teuton stock.

* * *

The *Stuermer*, published by the vicious Jew-baiter, Streicher, has been evincing a strong interest in the Fascist movement in England. In one issue it is said that "Judaism in Great Britain is beginning to work like a creeping poison, and he who has the courage to see will realize that the hour is coming when England will have to decide for or against All-Judah's desire for domi-

nation." In another issue black spectacles are suggested as a gift so that England may not see its Jews.

* * *

Incensed at the bigoted conduct of the German government with respect to art and artists, prominent artists in London have declined an invitation to be represented at an exhibition in Berlin of contemporary English paintings. A joint statement was issued by them in which they base their refusal on the fact that many German artists are persecuted and expelled from that country because of their race and beliefs, and that an edict of the Ministry of Propaganda prohibiting criticism has made impossible the unrestricted pursuit of the arts. Among the signers of this statement are Ethelbert White, Augustus John, Jacob Epstein and Duncan Grant.

* * *

Amid the growing anti-Semitic sentiment throughout the world it is gratifying to find here and there expressions of friendship and good-will toward the Jews from Gentile sources. Gentiles of this kind recognize that persecution and hatred of the Jews are un-Christian as well as unfounded. Rev. William T. Manning, Protestant Episcopal Bishop of New York, in opening a campaign for the assistance of Christian German exiles, denounced anti-Semitism, saying: "No one in Germany, in this country or anywhere else can be anti-Jewish in his feeling and action without being definitely un-Christian." In the British quarterly journal of the Order of Christian Citizenship of the Methodist Church, the Rev. Henry Carter, Joint Hon. Secretary of the Council of Christian Ministers on Social Questions, appealed for good-will to the Jews as follows: "A ministry of reconciliation now awaits and claims us. We are to build bridges of reconciliation between our own folk and the Jewish population in our towns and cities . . . Every link of personal friendship between the British and Hebrew races at the present hour is of priceless value." After pointing out that the crimes of economic oppression attributed to the Jews are not the monopoly of that group but "are the product of the evil heart and the unthinking mind", he further declared: "It is just and timely to recall that the ethical standards which today are actively re-shaping our economic order on lines of social justice are in large degree derived from the teachings of Hebrew scripture."

MAR NAZAR

By M. SMILANSKY

Translated from the Hebrew by E. M. Edelstein

I

FRIDAY evening. I sat alone in my room absorbed entirely in the reading of a new book. I felt at peace. Tomorrow is Sabbath, a day of rest. Suddenly the sound of the colony's gong frightened me. What happened? Have Arab thieves arrived so early in the night or is it a sudden attack?

I grabbed the gun from the wall and my bullet-belt and ran outside. In the street, near the hillock near the gong, all the people of the colony were gathered: men, women and children, fear and terror in their faces. What is it? What happened? From the other side of the sand-hill, on the Jaffa road, shots were heard . . . and also a call of distress . . . Well, let's go!

About ten of us, all young, some with guns, others empty-handed, rushed to the place where we thought the shots came from. You have a strange feeling at such moments. It is not fear, but a sort of loneliness and despair in this wide and great stretch of land, magnified yet more by the night. And a spirit of heroism awakens in you, the courage of a man who feels that he stands one against many. Some hidden powers in you rise to the surface and demand to act their part. And you break away and go forth to confront the danger. *Chaverim*, look! We all stopped at the foot of the sand-hill, from which came down with a measured tread a gigantic creature. Who goes there? I asked in Arabic and levelled my gun. The "giant" also stopped, about fifty feet from me, and asked (in Russian) Who are you? In Russian—therefore he must be a Jew. Ivri! All my friends shouted with joy, and momentarily we surround the strange man and stared at him inquisitively. Ivrim? . . . From the colony? Again the man spoke in Russian. He had a deep bass voice. His enunciation was pure, typical Russian. Yes, we are Jews from the colony, answered my friends in Russian, too. What was the meaning of those shots we heard?—Rascals! . . . Two of them attacked me from behind. They wanted to take my bag away from me. As if from the ground they jumped at me, cursed devils! . . . I grabbed one with my hand, squeezed him until he began to

whine like a fox, and the second one pointed his revolver at me and shot once, twice. Rascal that he is, he wanted to scare me . . . So I grabbed him, too. Didn't they hit you? Hit me? Let them just try . . . There they are, both of them, lying in the sand, tied up. We all burst out laughing. We were elated at the sight of this man-giant, telling us with such simplicity about his heroic deeds. The two Arabs were struggling there in the sand and cursing soundly. Ibrahim! . . . As I live! And his young brother Muhamed! Ibrahim was one of the guards in our colony. What a strong man he is, a hero! By the life of the Prophet! said Ibrahim with a flattering smile. He was a middle-aged man. His younger brother—his face was pale and hard like a rock, and his eyes aflame like the eyes of a wicked animal. And you are a rotter, said one of my friends to Ibrahim. You are our guard, you eat our bread and yet attack one of our brothers! He was about to strike the Arab. Don't touch him! He is tied up! said the giant-stranger, and pulled my friend away. Again the Arab's face expressed admiration.

Suddenly the stranger bent down and removed the straps from the hands and feet of the Arabs. The younger one jumped up from his place, looked around with fear and suspicion, like a fox who has fallen into a snare, and ran for his life. How beautifully he runs! commented the stranger with delight. The older Arab sat on the sand with feet folded underneath him. His cunning eyes, half-laughing and half-frightened, were scrutinizing our faces, as if seeking to read in them his fate. You ought to be ashamed of yourself, Ibrahim, I said in anger. It was all in a joke, Sir, in fun.

The Arab looked at the stranger in admiration, and so did I. He was a mere youngster of eighteen or twenty. His face still bore traces of adolescence, the dew of childhood had not escaped his cheeks as yet. His face was smooth and clear, like the face of a girl: no sign of hair, no trace of beard or moustache. The skin of his face was strong, as if made of iron, and it was refreshing to behold him. His big and supple body, like a palm tree, expressed power, strength, beauty of youth. His

black eyes were sparkling and on his face was a pleasant and soft smile.

The elderly Arab extended his hand to the stranger and asked his name. The man took the hand, parted his lips with a slight smile, exposing two rows of white pearl-teeth and said:—Lazar. Oh, Mar Nazar? Good! Let us form a covenant among ourselves. Sit down next to me. We translated to Lazar the Arab's wish. A hearty smile again lit his countenance and again his white teeth were revealed. Then he sat on the ground by the Arab and tried to emulate the Arab's manners by folding his feet underneath him. We all sat around the two. And you will not attack people on the road any longer? Will you? No. But we still ought to take him into the colony and let him receive his punishment, remarked one of my friends. No, leave him alone! He will not steal any more. We allowed the Arab to go, and he departed from his erstwhile antagonist, bowing profusely and disappeared in the field.

And we were still sitting on the sand and inquiring of our guest where he hailed from and where he was bound. Only two days ago did he arrive in Jaffa. Last night he spent in the first colony and to-day he came to us. He wanted to work here. We all loved him from the first minute we set eyes upon him. And he, too, looked at us favorably.

Is your colony pretty? Very much. Will I find work there? Of course! How lovely! We rose, and singing the "Hatikvah", returned to the colony.

II

Mar Nazar rented a room in the same house where I lived. Considering his dwelling place and his mode of living, it seemed that he possessed sufficient means to support himself. He began to work the very first day he arrived. Every morning I would see him, as he passed my window on the way to the gong, the place where all the workers assembled, a hoe and basket on his shoulder. A few weeks passed, and I had no chance to speak again with our new settler. I was very busy in preparing ground for the planting of a new vineyard. From dawn until sunset, I was in the field, and in the eve-

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BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINTHAL TO DISCUSS "THE JEWISH SUPREME COURT ON FRIDAY, MARCH 5th

The members will be interested to learn that on Friday evening, March 5th Rabbi Levinthal will preach on the subject "The Supreme Court in Ancient Jewish Life—A Parallel Study." In view of the present interest in the reconstruction of the United States Supreme Court, this theme giving a parallel study of the Supreme Court in the old Jewish life should be of vital interest.

PIERRE VAN PAASEN TO ADDRESS OUR FORUM ON MONDAY, MARCH 8th

The speaker at the weekly forum of the Center on Monday evening, March 8th, will be the well-known journalist, lecturer and traveler, Pierre Van Paasen. He will speak on the interesting topic "A Gentle Surveys the World Jewish Scene."

Mr. Van Paasen is known to the readers of the Anglo-Jewish press through his interesting articles on matters pertaining to Palestine, Zionism and other Jewish problems. He was formerly a feature writer and columnist for the *New York Evening World* and has traveled extensively and is acquainted with the condition of Jews in various lands. In recognition of his services to the Jewish people, he was elected an honorary citizen of Tel Aviv, Palestine.

Admission to the lecture will be free to members of the Center. To all others a charge of 25c will be made.

LECTURE BY PROF. HENRY SLONIMSKY MARCH 15th

At our forum on Monday evening, March 15th we shall be privileged to listen to an address by the Dean of the Jewish Institute of Religion, Prof. Henry Slonimsky.

Prof. Slonimsky was formerly connected with the department of philosophy of Columbia University and John Hopkins University and was professor at the Hebrew Union College in Cincinnati.

COURSE LECTURES

Psychology—Wednesday evening at 8:30 Miss Florence Rosen will speak on "Modes of Adjustment."

Modern Drama—Wednesday evening at 8:30 M. A. Kaplan will speak on "The Eternal Road."

VICTOR CHENKIN, "THE SINGING ACTOR" AT THE CENTER MARCH 1st

On Monday evening, March 1st, we shall be privileged to have with us the remarkable "singing actor" Victor Chenkin who has recently arrived in this country for a number of recitals. His program will include Palestinian songs, Russian folk-songs, songs of the Caucasus and Hebrew and Jewish folk-songs.

Unique among foreign artists, Victor Chenkin has practically recreated the difficult role of the singing actor. He gives life to a superb group of characters familiar to various corners of Continental Europe. He makes each character the voice of the folk-lore of an ancient people. He deals in dramatic mood rather than dramatic incident. Chenkin is, above all, an actor. Without an innate knowledge of the dramatic craft, he could never give reality to his varied impersonations, nor extend that reality into the illusion of setting and supporting cast. But his singing voice is by no means to be overlooked. A flexible organ, it bends to his will, whether he requires the sonorous intonations of the Jewish rabbi singing the laments of his people, or the liquid tones of the Italian boy, or the crude, earthly voice of the Ukrainian peasant.

Reserved seats for the Chenkin concert are now available at the information desk of the Center for 50c, 75c and \$1.00.

SEMINARY JUBILEE TO BE CELEBRATED BY BROOKLYN JEWRY

Prof. Louis Ginzberg, Foremost Jewish Scholar, To Be Honored Guest

The Semi-Centennial of the founding of the Jewish Theological Seminary of America, will be fittingly commemorated by the Jewish community of Brooklyn with an out-of-the-ordinary public meeting. The celebration is being arranged jointly by the Brooklyn Society of Friends of the Seminary, of which Hon. Edward Lazansky is the Honorary Chairman, and Mr. Max Herzfeld is the active chairman,

and also by the Rabbis of Brooklyn, who are graduates of the Seminary.

The Brooklyn Jewish Center has been honored by the committee with being chosen as the place of the meeting, which will be held on Wednesday evening, March 3rd.

Professor Louis Ginzberg, one of the world renowned Jewish scholars, who has recently been honored by Harvard University, at its tercentenary, with an honorary degree, and whose fame as an authority in Rabbinic literature is world-wide will be the guest of honor at this meeting and will deliver the principal address. The meeting is open to the public and all Center members and their friends are cordially invited.

EXHIBITION OF PAINTINGS BY MISS RUTH LIGHT

Beginning Saturday evening, March 13th we shall have on display in the lounge room of our building paintings by Miss Ruth Light. This exhibit will be continued for a week.

Miss Light has made a special study of Jewish types both in America and in Palestine, having lived in the Holy Land for two and a half years. These studies have been exhibited extensively in America, London and Palestine. Her works have been reproduced in many American and English publications, including "The Survey," "Survey-Graphic," "Asia," "Jewish Daily Bulletin," "Opinion," "Young Israel," "The London Studio," and the "Illustrated London News."

SPECIAL WOMAN'S SERVICE THIS FRIDAY NIGHT — MRS. DAVID GOLDFARB, SPEAKER

In keeping with the custom which our Rabbi has adopted for many years to reserve the Friday evening, either preceding or following Purim, for a special woman's service, we shall hold such a service in our synagogue this Friday evening, February 26th at 8:30 o'clock. Rabbi Levinthal is very happy to be able to announce as the guest speaker Mrs. David E. Goldfarb, president of the New York Federation of Jewish Women's Organizations. Mrs. Goldfarb, in her official capacity, represents the United Jewish Women's Societies in all of the boroughs of this city. She has given many years

of her life in the service of many worth-while Jewish causes. She is an excellent speaker and we feel honored that she will present the message to our women at this service. The subject of her address will be "The Role of the Jewish Woman in a Changing World."

CENTER LIBRARY

The library of the Center has recently acquired new books both in the section devoted to Nazi banned books as well as in the general section.

The committee is anxious to obtain more of the recently published books and appeals to members of the Center to make donations in memory of some departed relative or in honor of some joyful occasion.

The committee is planning to introduce a circulating department to enable members to borrow books. This department will be inaugurated as soon as we have sufficient funds to acquire more books.

The library is situated on the third floor of our building and is open as per the following schedule: Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P. M. Saturday from 7 to 9:30 P. M. and Sunday from 10 A. M. to 3 P. M.

MONTHLY MEETING OF OUR SISTERHOOD, MARCH 8th

The next regular monthly meeting of the Sisterhood of the Center will be held on Monday afternoon, March 8th at 1:30 o'clock. A program for this meeting will be announced in the Center Bulletin.

CENTER ACADEMY

of the

Brooklyn Jewish Center

Chartered by the University of the State of New York

A PROGRESSIVE ELEMENTARY SCHOOL . . . COMPLETE CURRICULUM from KINDERGARTEN TO EIGHTH GRADE, INCLUDING ARTS, CRAFTS and SCIENCE . . . COMBINED WITH A FUNDAMENTAL EDUCATION IN HEBREW and JEWISH CULTURE

. . . Hours: 8:45 a.m. to 3:15 p.m.
REGISTRATIONS NOW BEING RECEIVED . . . TELEPHONE PRES. 4-1400

MEMBERSHIP SOCIAL MEETING THURSDAY, MARCH 4th

A social meeting of the entire membership of the Center will be held in our auditorium on Thursday evening, March 4th, at 8:30 o'clock. There will be a brief business meeting, following which a musical program will be rendered. The members of the Center are requested to reserve that date and attend this function.

PASSOVER SEDORIM

Passover Sedorim will be conducted at the Center on the first and second nights of Passover, Friday and Saturday evenings, March 26 and 27th. The charge will be \$3.50 per person; children under thirteen years of age will be charged half rate.

P. T. A. CENTER ACADEMY MEETING MARCH 9th

The Parent Teachers Association of the Center Academy will hold their next meeting in the restaurant of the Center on Tuesday evening, March 9.

CENTER TEAM RETAINS A. A. U. CROWN

After getting off to a rather slow start in their early season games, the Center team of late has hit its stride and has been showing a fine brand of basketball. The team has fully redeemed most of its early losses. Two of the outstanding teams that have previously taken our boys into camp, namely the Trupin Club and the 8th Ave. Temple were recently beaten by the Center. The 8th Ave. team lost to the Center 44-36 in a game that was played at the N. Y. Hippodrome on Sunday February 21st, and had the Kings County A. A. U. Championship at stake. Among the other teams recently beaten by our boys were the strong Crescent-Hamilton Club, Jersey City Y and Central Y.

CENTER PLAYERS TO PRODUCE "SUCCESS STORY"

A large audience, close to five hundred people, attended last Saturday evening's production of "Ah, Wilderness" by the Center Players. The production was exceedingly well received.

The Center Players, under the leadership of Mr. Phil Gross, are now casting "Success Story," a play by John Howard Lawson, quite successfully produced several years ago by the Group Theatre.

ACKNOWLEDGMENTS OF GIFTS

The Center extends its thanks and appreciation to the following who have made gifts during the past month:

Center Donation Fund

Hyman Fein, in memory of his beloved wife, Helen Fein, upon the occasion of the Bar Mitzvah of his grandson, Jerome Fein.

Mr. and Mrs. Israel Rogosin, in honor of the Bar Mitzvah of their son, Lionel.

Mr. and Mrs. Sol Sussman in honor of the Bar Mitzvah of their son, Richard.

Center Library

Mrs. Samuel Fleischman, in memory of her beloved mother, Anna Bloomgarten Zirn.

Friends of Dr. Philip Scher.

Mr. and Mrs. I. Rogosin.

Mrs. Dora Zimmerman.

Prayer Books

Mr. and Mrs. Israel Rogosin

Book of Life

Mr. and Mrs. H. L. Gross in honor of the Bar Mitzvah of their son, Irwin.

FLOOD RELIEF CONTRIBUTIONS FOURTH LIST

We are grateful to the following for their contributions to the flood relief fund of the American Red Cross, sent through the Center:

Michael Ginsberg	\$15.00
Rose Cooperman	3.00

CHILDREN'S PURIM MASQUERADE FEBRUARY 28th

On Sunday afternoon, February 28 at 2 o'clock, we shall hold a children's Purim entertainment and masquerade in the auditorium. This masquerade is arranged by the Hebrew School and the Sunday School. The program will consist of two short plays by the children; a motion picture "David's Bar Mitzvah" will be shown. Purim gifts will be distributed to the children and prizes will be awarded to the most original costume dealing with Jewish themes.

IMPORTANT NOTICE!

On and after March 1st, 1937, membership cards will be required for admission to all activities in the Center building.

These cards will be forwarded to you upon payment of the charge for membership dues for the current year.

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

Berman, Herman A.
Married Lawyer
Res.—52 Sterling Street
Bus.—475 Fifth Avenue
Proposed by Louis Rothstein

Bronstein, Benjamin
Married Retail Drugs
Res. 659 Rockaway Parkway.
Bus. 56 Court St.
Proposed by Jay Bronstein.

Drexler, Dr. Herman J.
Married Dentist
Res.—188 Crown Street
Bus.—200 Clinton Street
Proposed by Louis Rothstein

Dushkind, Herman A.
Married Lawyer
Res.—1337 President Street
Bus.—70 West 40th Street
Proposed by David Shapiro and Samuel Rottenberg

Folkart, Bernard
Married Automobile
Res. 854 St. Johns Pl.
Bus. 270 Lafayette St.
Proposed by Akiba Margolin

Golob, Dr. Maury
Unmarried Physician
Res.—64 McKibben Street
Proposed by Elias Desatnek

Gromet, Dr. Maurice T.
Unmarried Physician
Res.—2 Balfour Place
Proposed by Alex Radutzky and Louis Berg

Heymann, Maxwell
Unmarried Yarn Dyer
Res.—352 Crown Street
Bus.—233 Green Street

Kaminsky, Sidney
Unmarried Attorney
Res.—1057 Eastern Parkway
Bus.—535 Fifth Avenue

Kirman, Leon
Married Mfr. Ladies Novelties
Res.—474 Brooklyn Avenue
Bus.—260 West 39th Street
Proposed by Samuel Gitlin

Klein, Irving
Unmarried Silk & Rayon
Res.—203 East 51st Street
Bus.—499 Seventh Avenue
Proposed by B. J. Greenstein and Arnold Leopold

Leopold, Arnold
Married Linen & Cotton Conv.
Res.—443 Sterling Street
Bus.—343 Fourth Avenue
Proposed by B. J. Greenstein and Nat Arnold

Levitt, Benj. T.
Married Hosiery
Res.—30 Ocean Parkway
Bus.—53 Orchard Street
Proposed by Max Haft

Liskin, Louis D.
Unmarried Corrug. Containers
Res.—610 Maple Street
Bus.—30th Pl. & Hunterspoint Ave., L. I. C.
Proposed by Charles Fine

Liskin, Max
Unmarried
Res.—610 Maple Street
Bus.—40-08—30th Pl., L. I. C.
Proposed by Charles Fine

Linksmann, Charles
Unmarried Cafeteria
Res.—1535 West 9th Street
Bus.—247 West 35th Street

Machlin, Benjamin
Married Agent
Res. 1626 Carroll St.
Bus. 17 Battery Pl.

Mager, Moses F.
Unmarried Attorney
Res.—932 St. Marks Avenue
Bus.—105 Court Street
Proposed by Max H. Levine

Magnus, Simon
Married Clothing
Res.—1419 Avenue I
Bus.—28 West 23rd Street
Proposed by Paul Barnett and William Ball

Marmerstein, E. Norman
Unmarried Cotton Converter
Res.—516 Eastern Parkway
Bus.—313 West 35th Street

May, Dr. Israel J.
Unmarried Physician
Res.—73 McKibben Street
Bus.—486 Brooklyn Avenue
Proposed by Elias Desatnek

Metzger, Ralph, Jr.
Unmarried
Res.—95 Eastern Parkway
Proposed by I. Rottenberg

Obstfeld, Lou
Married Stapling Machines
Res.—255 Eastern Parkway
Bus.—200 Hudson Street

Rinzler, Melvin
Unmarried Cafeteria
Res.—975 East 14th Street
Bus.—247 West 35th Street

Schwartz, Arthur E.
Unmarried Lawyer
Res.—115 Eastern Parkway
Bus.—580 Fifth Avenue
Proposed by N. T. Schwartz and J. M. Schwartz

Schwartz, Dr. Jacob
Married Physician
Res.—706 Eastern Parkway
Bus.—766 Eastern Parkway
Proposed by Reuben Finkelstein

Schwartz, Norman A.
Unmarried Mfr. of Furs
Res.—115 Eastern Parkway
Bus.—330—7th Avenue
Proposed by N. T. Schwartz and J. M. Schwartz

Silverman, Jacob
Married Restaurant
Res. 1510 Carroll St.
Bus. 169 Allen St.

The following have applied for reinstatement in the Brooklyn Jewish Center:

Horowitz, Albert
Unmarried Paper and Twine
Res. 1374 Union St.
Bus. 426 W. Broadway
Proposed by Max E. Landau

Nemerov, William T.
Married Salesman
Res. 125 Eastern Parkway
Bus. 512 - 7th Ave.
Proposed by N. D. Shapiro

Kaika, Dr. M. Martyn
Married Surgeon
Res.—807 St. Marks Avenue
Proposed by Dr. R. Finkelstein

Perman, Irving
Married
Res.—446 Kingston Avenue
Bus.—122 East 42nd Street
Proposed by Chas. Perman

Reznikoff, Nathan
Widower Knitwear
Res.—1379 Union Street
Bus.—149 West 36th Street
Proposed by Henry Seinfel

Seley, Louis E.
Married Liquefied gases
Res.—550 Ocean Avenue
Bus.—1084 Bedford Avenue
Proposed by Ben Martz and David Aaron

SABBATH SERVICES

Kindling of Candles at 5:28 P. M.
Friday Evening Services at 5:35 P. M.
Sabbath Morning Services (Sedrah Ki Sisah) commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.
Mincha Services at 5:45 P. M.
Class in Ein Yaakov, under the leadership of Mr. Benj. Hirsh at 5 P. M.

DAILY SERVICES

Morning Services at 7 and 8 o'clock.
Mincha Services at 5:45 P. M.

CHAMISHA ASAR B'SHVAT

ON January 27 the Center Academy celebrated Chamisha Asar B'shvat, the Palestinian Arbor Day. The eighth graders took charge of the assembly. Two gave Hebrew talks. One spoke about the activities of the Jewish National Fund, and the other about the need of trees in Palestine; trees to drain swamps, trees to beautify the landscape, and trees to provide shade and shelter from the sun. Thus they launched the school's annual tree-planting campaign.

Then followed the entertainment. The main contribution was made by the sixth grade. They gave a Hebrew playlet which grew out of their Bible study. Playlet, dance, song, and stage properties, were all created by the children themselves. The fourth grade also contributed to the program. They read their own little Hebrew stories and poems about Palestine which they had written in connection with their study of the *Kvutzah*. The eighth grade then sang a song, the words of which were written by one member of the class and the music composed by the entire group.

Fruits of Palestine were given to the children to add to the spirit of the day.

—Irene Bush

Hebrew Supervisor

CONGRATULATIONS

Congratulations are hereby extended to Miss Pearl Kramer, daughter of Mr. and Mrs. Israel Kramer, upon her graduation from Brooklyn College where she received a B. A. degree.

Mr. Max Spiegel of 789 St. Marks Avenue announces the engagement of his daughter, Helen P. to Mr. Harold Halperin, son of Mr. and Mrs. Louis Halperin of 1362 President Street. Congratulations and best wishes are extended to the young couple and to their parents.

BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. Morris Edelman of 593 Montgomery Street, upon the Bar Mitzvah of their son, Samuel, on Saturday, February 27th.

Have You Obtained Your Tickets for the Gala Metropolitan Opera House Concert

— on —

March 14, 1937



**GREAT STARS
GREAT MUSIC**
and Tickets are going fast!



**A grand Reunion of the Entire
Center Membership. Tickets may
be obtained at prices ranging
from 50c to \$5.00.**

**LARGE GATHERING ATTENDS
CENTER ANNUAL MEETING**

The annual meeting of the Center was held on Thursday evening, January 28th in the presence of a large number of members of the Center. Mr. Joseph M. Schwartz, president of the Center, opened the meeting and welcomed the members, particularly those who joined our ranks recently. This was followed by the reading of his annual message reporting on the progress made by the institution during the past year. This message will be printed in the next issue of the *Review*. Mrs. Albert Witty, president of

the Sisterhood, presented a report on the activities of that organization.

The report of the Nominating Committee was presented by Mr. Samuel Rottenberg, chairman. The entire list as submitted by the committee was unanimously approved and all the officers, members of the Board of Trustees and the Governing Board were duly elected.

Rabbi Levinthal followed, installing the officers present as well as the officers of the Sisterhood.

The meeting and the installation were concluded with a social hour.

MAR NAZAR

(Continued from page 13)

ning I would be busy mapping out next day's work. I heard workers say that the new-comer was superb in his work, just as he was in his feats of strength. On his second day in the field the Arabs attempted to tire the "Yahud" out. He then removed his blouse and applied to his task with such diligence that the Arabs soon gave up the race, threw down their hoes and ran to the "Yahud", begging him not to go so fast. Since then he was appointed foreman, and all envied his fortunate employer. His exploits were widely known among the Arabs. Mar Nazar became famous among them and they spoke about him with reverence and respect.

A continuous downpour of rain swept over our colony on Sabbath-day, and it was impossible for me to leave my room to go out for a walk, as was my custom. Late in the morning I heard a knock at the door, a sort of a light, weak tap by a wavering hand. Come in! The door opened and there stood Mar Nazar. May I enter? Please, do! I was actually glad to see him at this minute, and he, noticing my mood, smiled broadly. I wished to see you long since, but I was afraid to disturb you.

I shook his big hand and looked at him lovingly. How good and how pleasant to see this face, full of life, youth and freshness. When he was silent, his oblong face seemed hard, almost cruel, but when he spoke, especially when he laughed, his good heart would brighten his whole appearance. Where do such giants grow, my friend? On the shores of the Volga! I am from Samara. Is it beautiful, your Volga river? His face lit up, brightened. His tongue, speaking always in Russian, for he could not say a single Jewish word, loosened up, and he began to describe to me in picturesque terms the beauty of the Volga. How wide, how clear and mighty are its waters, a sea-river! . . . Suddenly a thought occurred to me: What is this fellow, talking in Russian, about the Volga, doing here? And I asked: What has brought you here? His face turned a deep crimson red, became hard and cruel as before, when he was silent. Do you suspect me, that I am not a Jew? No, no. Are there not Jews who have nothing of Jewishness in them? His face darkened and the light of his eyes extinguished. You are right. I, too, have very little Jewishness in me. He was quiet for a while, then he said: But

I do love our land. Who told him about this land of ours? His parents? My parents? No! . . . My father is assimilated . . . and my mother . . . He suddenly stopped, and then continued: My mother was not a Jewess . . . She died when I was still a child. I always knew that I was a Jew. My father did not hide it from me, but I knew nothing of my people's past. Only two years ago, when I was eighteen, I happened to see for the first time the Bible. I read it, and the reading captivated my heart. I felt suddenly that something big and strong had awakened in my heart. I felt a deep love and yearning for the Carmel, the Jordan . . . I became proud, that these are ours, mine and my people's . . . And I do love the Jordan more than the Volga. How pretty it sounds, the word "Yarden"! I told my father, and he laughed at me. I quarreled with him and finally decided: I must see the land. The land of my ancestors. My father opposed me very strongly, but I insisted: I shall not enter the University until I see the land first. And here I am.

Again he was quiet and looked at me with his good eyes. After a few minutes he added: And now, after I have seen the land, I loved it still more. I shall not leave it and I shall not go away from this! I wish to remain here all my days and be a Jew like all of you. I have already written to my father.

We shook hands heartily and I said: Thank you, friend, for your open-heartedness. Let's be friends forever! Happiness and joy were all over his face, and I had to cry out in pain from his too-hearty handshake. I looked at him and saw that from his shoulders upward he was much taller than myself. I felt so small and weak in comparison, like a boy before one bigger than himself. May I come in here sometimes? I shall be happy to see you at any time. We parted.

III

Towards evening, the same day, again the light tap on my door. I immediately understood: Mar Nazar. Come in! Will I disturb you? No, no, my friend! Please, sit down! He began in a stammering, wavering voice: I wanted to ask you . . . in the morning yet . . . is that true? Do you really write in the original Biblical language? Yes. Again he lifted his eyes to me with a look of surprise and respect. I told him about our literature, its de-

velopment and growth in our own days.

His eyes were wide open, expressing alternately amazement, enthusiasm, joy and faith. Deep and holy faith. His mouth was half-open, as if he wished to swallow the words he heard. Any poems, too? Yes, poems, too. Read me one of the poems in Hebrew. I don't understand it, but I want only to hear its sound.

I read to him from Bialik. Oh, how beautiful! My friend . . . Will the Biblical language ever be like all the languages? Is it possible to speak it, too? Yes, here in our land there are many, many who speak Hebrew. He jumped up, full of childish excitement and admiration. Can my friend speak Hebrew too? Please, speak a little.

He tried to imitate me, saying the words after me. It sounded strange, comical to hear him pronounce the Hebrew words with his Russian accent. Finally: I shall also know how to speak Hebrew! Determination and strength were in all his being.

(To be concluded in the next issue)

JEWISH NAMES ARE INFREQUENT AMONG WOMEN ATHLETES

(Continued from Page 8)

up last year. Miss Jacobs was the American champion in '35 but was beaten in a great upset last September by Miss Alice Marble.

The celebrated Helen came out of the West, from California, home of the greatest net players, in 1927 and shot across the sky like a comet. There was attached to her a rivalry with Miss Helen Wills which served to bring her additional prominence. Miss Wills, one of the many stories of their feud goes, was a rich little girl and Miss Jacobs was from across the railroad tracks in Berkeley. Miss Wills would have little traffic with her so when the two met there was bad blood boiling over.

Miss Wills, as Mrs. Moody, was her constant jinx and always beat her, but she defaulted to Miss Jacobs at Forest Hills in '33. This raised a storm of scorn, for the critics insisted Mrs. Moody should have finished her match and lost gallantly, instead of quitting in the middle of the contest. Some say that Mrs. Moody would never surrender to Miss Jacobs, and took the excuse of being sick to drop out. Mrs. Moody at the time, it is true, was bothered by a back ailment.

With Mrs. Moody out for a few
(Continued on Page 21)

THE HEARINGS BEFORE THE ROYAL COMMISSION

(Continued from page 7)

as well as physical. Those undergoing training were being taught Hebrew, literature and the facts about Palestine. They could not give agricultural training to all applicants. In some places in Poland young people were trained in rough work such as quarrying, road-building, as lightermen and fishermen.

* * *

Jewish Trade With Arabs

Dr. Ruppin put in a pamphlet answering Sir John Hope-Simpson's report. He stated that Jews bought half a million pounds' worth of agricultural produce from Arabs every year, and that this was a conservative estimate. The Arab boycott of Jews modelled along German lines could be retaliated if the Jews were compelled to take that step, and the Arab economic system would suffer more than the Jewish. The Jewish Agency accepted the formula that, in all cases of purchase of land by Jews, arrangements should be made for Arab cultivators to remain on the land, but it was Government's duty to "encourage in co-operation with the Jewish Agency close settlement by the Jews on the land."

Arab Employment on Jewish National Fund Land

Sir Laurie Hammond wished to know whether it was, or was not, a fact that if land is purchased by the Jewish National Fund no Arab may work there and no Arab may stay on it.

Dr. Ruppin explained that they had very few opportunities for encouraging Jewish labour, and were compelled to see to it that Jewish National holdings employed Jewish people. "It is in no sense a boycott or a result of enmity."

Sir Laurie Hammond suggested that there was prejudice to the Arabs, since land used especially for the education of Jews in agriculture left very little for Arabs. Dr. Ruppin stated that Arabs were employed on land not held by the Jewish National Fund, which owned only 800,000 dunams, or 30 per cent. of the whole area of the land owned by Jews.

* * *

Extent of Land Leased to Jews

Dr. Hexter, in his evidence, stated that the Government had represented that 178,982 dunams of State domain

had been leased by the Government to the Jews. He criticized this figure from which he would deduct 96,377 dunams for various reasons. For example, 74,987 dunams had been leased to the Palestine Potash Company, which is an ordinary public company, and in the Huleh area 15,772 dunams are reserved for Arabs. Of the balance of 82,605 dunams, on the Government's definition only 3,850 dunams are cultivable.

* * *

Limits of Cultivable Land

In answer to questions about the Government definition of uncultivable land Dr. Hexter explained he was anxious for the Commission not to reach an estimate of the area.

"I am afraid of that because then the next stage would be to say that there is no room."

Sir Laurie Hammond: That gets down to the whole root of the problem.

Dr. Hexter: That is my judgment.

* * *

When Jews Should Cease Buying Land in Palestine

Sir Morris Carter: I take it that we may have to express an opinion as to whether Arabs have or have not more
(Continued on Page 23)

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ANTI-SEMITISM FOLLOWS HARD TIMES

(Continued from page 4)

but most people are not civilized when their bread and butter is involved, when the security of their dear ones is at stake.

There is an excellent analogy to illustrate this point which is suggested in a recent book on anti-Semitism by Professor Valentin of the University of Upsala in Sweden. He says there is a certain primitive society which depends for food upon the fruit of the bunga bunga tree. When the tree bears abundantly, when there is a surplus of fruit, the stranger is invited to come in and share it—why let the fruit rot? A time comes when the tree doesn't produce more fruit than is necessary for the community; then the stranger is no longer invited. Occasionally the tree dries up and there is a famine in the land; then the tribes eat the stranger! And the tribes eat the stranger whenever the pinch of economic distress makes life difficult.

Is that true only of our own times? I think if you drew two lines, one representing the fate of the Jewish group and the other the environment in which the Jews have lived, you would find there is an almost exact parallelism all through Jewish history between economic depression and Jewish persecution and between economic well-being and Jewish well-being. Let me offer a few examples from Jewish history.

Take the Spanish period. The Jewish group lived very happily in Spain for nearly 700 years. They enjoyed complete security. Many Jews rose to high estate in political and economic life. There were Jewish grand viziers. There were landlords with lovely orchards and fine vineyards and gaily caparisoned horses and long, impressive-sounding Spanish titles. For blessed centuries the Jews were thoroughly at home in a land to which they gave their best talents. Perhaps there were occasional publicists who wrote *It Can't Happen Here*, who declared that regardless of repressions that developed on the other side of the Pyrenees, in Spain the Jewish group had found a final haven. Then after 1391 the collapse came. For a few decades before that there were preliminary rumblings, and then suddenly a whole civilization crumbled. In 1492 over 300,000 Jews were expelled from the country, given 90 days in which to clear out. What was the explanation? Did the Spaniards suddenly become ghouls? Did they suddenly lose all the Christian

ideals they had had for so many years? Of course not. The period of Jewish well-being corresponded with the period of prosperity in Spain. Spain was one of the richest lands in the west. There was plenty for all. But in the fourteenth century the whole feudal civilization went under, and poverty and unemployment and distress grew in Spain. Under the strain of economic pressure tolerance disappeared. Those who starved looked askance at minority groups that still had economic resources. They believed the rabble-rousers who stimulated race hatreds in order to divert attention from themselves. People went to the arsenals and took out a whole batch of philosophical arguments that had been slumbering for centuries—arguments about the Crucifixion, about Jewish parasitism, about Jewish unassimilability—arguments that could have been given just as well in 1300 or 1200 or 1100. But there was no need for them then. Abundance brought the luxury of tolerance. But when the pinch came it was necessary, in taking over the property of the Jews, to find some philosophical justification; and so first the seizure took place and then came rationalizations to justify the seizure.

England was the first European country to grant, on a large scale, complete equality to the Jews. France extended abstract equality but this was not actually meaningful until the nineteenth century. England's tolerance was thorough and effective. Why? Did the English people have a superior brand of Christianity? Not at all. The Industrial Revolution came first to England and brought such prosperity there that the foundations were laid for a new age of unparalleled glory. England became the creditor of the world, the most powerful of empires. And when that happened it could afford the luxury of tolerance, which usually accompanies periods of abundance.

But tolerance did not come to Central Europe until much later. It never came in Russia, until long after the War, because in Russia there was never any genuine economic security. It hasn't come to Roumania yet; there has never been economic security there. It came in Germany, for a short time, between 1880 and 1914. Why? Because in that period an astute industrial and colonial policy enabled Germany to reach out and develop an economy

of abundance. In our country, we have always been free from virulent anti-Semitism. But there were one or two periods of retrogression. In 1921 the Ku Klux Klan grew to an amazing power, striking out against the Negro and the Catholic and the Jew. Americans did not suddenly become insane. In 1921 post war deflation came to a head. There was a temporary panic. Under that strain, especially in the Middle West, men who had been living in small communities with Jewish and Catholic neighbors, who belonged to the same country clubs, who called them by their first names, who were members with them of Rotary and Kiwanis clubs—these men suddenly began a policy of boycott and attempted to reduce competition by driving their old-time neighbors out of the community. After two years the Klan languished and died. Did the American people suddenly regain its reason? Not at all. The depression fortunately was only temporary. With the return of prosperity, tolerance returned and the Ku Klux Klan died of inanition, was laughed out of court. Since 1929 a new and more terrifying depression engulfed America. Hence intolerance raised its head again. New Klans, under new names, grew up and appealed to the depressed masses.

* * *

How can anti-Semitism be eliminated? The problem is bound up with the large problem of an economic order which gives opportunity to all groups, which replaces scarcity with abundance, which removes fears and thereby the irritants that create race friction. Meantime, there are other tasks to be performed, tasks which involve the behavior patterns of people. Behavior changes slowly, but the goal in education must be to achieve that type of mass behavior which will not succumb to unreasoning passions even in the presence of the provocation of economic distress. This may be accomplished by teaching men not to generalize about peoples from particular, isolated experiences; by teaching them that true democracy tolerates differences among individuals and among groups; and by teaching the minority groups themselves to practice forbearance, to give no unjustified cause to the majority group for offence. In a word, we must build economic democracy, personal character, genuine Americanism, and group discipline if we expect the areas of difficulty to be materially restricted in the future.

JEWISH NAMES ARE INFREQUENT AMONG WOMEN ATHLETES

(Continued from page 18)

years and Miss Jacobs participating in the sport in great fashion, this girl from the West has won every important title. She was the ranking player in the country from 1932 to 1935, and a star in a dozen international matches for the Wightman Cup.

There are four other Jewesses prominent in tennis today: the former Miss Maude Rosenbaum of Chicago, who later married Baron Levi; Miss Norma Taubele, red-headed star of Jackson Heights; Miss Grace Surber, another Long Island player and Miss Millicent Hirsch, former N. Y. U. star. The first three have been ranked among the leading Eastern players for years and also have attained a respectable national status. The Baroness was rated number two, Miss Taubele four and Miss Surber five. In '34 Miss Taubele carried off the national indoor singles, doubles and mixed doubles crowns and then won the same three metropolitan diadems.

There are two other world champions among Jewish women, though not quite so publicized. One is Miss Ruth H. Aarons, of Brooklyn, who this month stamped herself as possibly the greatest women's ping-pong, or table-tennis, player in the world. Competing in international matches abroad she once again lived up to her reputation and led the American team to repeated conquests. Miss Aarons won the national title here in America and is so proficient, they say, that she can beat practically every male opponent

with the exception of the ranking stars.

Miss Lillian Copeland of Cleveland is the other. A law student at the University of Southern California, Miss Copeland sprang into the limelight in 1928 when she was nosed out for the discus throw championship. She came back in 1932 to win this title at Los Angeles. It was her last throw in nine tries that spun the discus 133 feet, 2 inches for a new world and Olympic record. She competed in the Jewish Olympic games two years ago.

Another champion is Miss Sylvia Annenberg, a leading golfer. She won the New York State title in 1934 and 1935 and has amassed laurels in dozens of other tournaments. Miss Eva Bein of Brooklyn likewise annexed a national title when she won the laurels in the national long-distance race in 1932, while Miss Janice Lifson has distinguished herself as a diver. She was another member of the American team that participated in the Jewish Olympics.

Minor prominent figures in sports include two local girls, Miss Stella Fox, captain of the Brooklyn College fencing team, won the national intercollegiate title three years ago, while Miss Mary Hirsch is fast making a name for herself as horse trainer. She inherits her talent and love for horse flesh from her famous father, Max Hirsch, and is accredited with possessing as much ability in developing winners as any man in the country.

NEW BOOKS (Continued from Page 22)

has an intimate knowledge of their writings.

This reviewer earnestly hopes that all members of our Center who still enjoy reading in the Yiddish language will read this book and thus become familiar with one of the most fascinating as well as one of the most glorious chapters in the creativity of the Jewish spirit.

* * *

Avne Chen (Precious Stones), by Schachno Stein, New York.

This is the first volume of a series that is to cover the five books of Moses, by the well-known Hebrew pedagogue and educator, Schachno Stein. It is a novel idea that the author develops. For each verse in the Bible he gives us a collection of striking sayings, interpretations and comments

gathered from dozens of Rabbis, preachers and writers. There is assembled a wealth of beautiful teachings that add new meaning to the simple words of the text.

An interesting feature for the student of the Hebrew language is the special paragraph that precedes every chapter, in which is given a penetrating study of the roots of certain words and their philological development. The volume covers the entire book of Genesis, and it is hoped that the author will soon give us the remaining volumes of this interesting work. It is needless to add that his Hebrew style is one that we would expect from such an excellent Hebraist as is Schachno Stein. Readers of the *Review* who know Hebrew are urged to obtain this work and learn more of the beauty inherent in the words of our Torah.

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NEW BOOKS

(Continued from Page 9)

the readers of the *Review* the important role that the Dietary Laws have played and still continue to play in Jewish life. Unfortunately, we have not had the proper type of literature on this subject, especially in the English language, by means of which the average man or woman could be informed of the true meaning, significance and development of these laws. Rabbi Jacob Cohn has, in this volume, made a worth-while attempt to give a popular presentation of the principles and the practices of these important injunctions.

"The Royal Table" is divided into two parts, one dealing with the theoretical aspect of the subject and the other with the practical phase, in which the author offers a full compendium of the Kashruth regulations. The book should make a fine text book for the high school departments of our religious schools, and can also be highly recommended to the housewife who is anxious to preserve the Royal Table in her Jewish home.

* * *

Dichter und Schaffer von Neu Hebraeisch, (Poets and Creators of Neo-Hebrew Literature), by Menachem Ribalow, New York.

For those who read Yiddish a real intellectual treat is offered in this latest book by the brilliant Hebrew writer and able editor of the *Hadoar*. We hear much of the new Hebrew literature that has been created as a result of the inner rebirth of the Jewish people, but many who do not know the Hebrew language and who cannot follow the work of the great Hebrew authors, are kept in total ignorance of a literature that compares most favorably with the finest works in any of the literatures of the world. Ribalow has now given the opportunity to Yiddish readers to become acquainted with this spiritual and intellectual wealth. It is interesting to see that his dyed-in-the-wool Hebraist, whose Hebrew style is the envy of so many writers, can also write such a pure and fascinating Yiddish.

In this volume he presents us with interesting studies of the life, achievements and literary works of the poets, Bialik, Chernichovsky, Schneuer, Fichman, Shimeonovitz, and of the writers Frishman, renner, Shofman, Agnon and others. Here you find an excellent appraisal of these authors by one who

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THE BROTHERS ASHKENAZI AND JEWISH SENTIMENT

(Continued from page 5)

without training but, nevertheless, ultimately became the most important manufacturer in the city with the highest business connections in and out of Poland. The mechanics of his rise, however, differed startlingly from those naturally employed by his younger brother. He had but one idea and passion—that of constant enrichment and growth of power. And for the success of this ambition no means was too mean. Oppression of workmen, cheating of customers, disloyalty to claims of friendship and family, formation of new and unworthy ties—all these came easily and without scruple to his hands. His own marriage was not proof against the process and he bartered it and his wife for the new wealth of an aged and unattractive second spouse.

It is possible in discussing Max Ashkenazi to point out the chief weakness of the book. None of the characters are persons, but are rather types. The portraits are Hogarthian, without very much balance of light and shadow, and painted only in extremes of color. Max Ashkenazi until the very last moment of his life is made to appear the incarnation of all the baser motives and characteristics without any relieving virtues. That is both bad psychology and bad writing. For in the last analysis no human being is or can be so completely evil. On the better side the same is true of some of the other characters. Those who are visionary idealists (such as Nissan the revolutionist) are completely visionary and those who are foolish are completely without understanding.

It is, however, as easy to understand this weakness in the book as it is to diagnose it. The real reason for it is that fundamentally the author is not interested in the people of whom he writes, but is absorbingly interested in the social scene which they inhabit. Simcha Meyer is evil only because he personifies the industrial system at whose evils the attack of the author is aimed. Tevyah is a complete idealist only because the author fervently believes that unionization of labor is the best, if not the only, cure for the maldistribution of industry's products and wealth.

Parallels easily come to mind. Almost the same criticism might be made of Dickens. In the whole gallery of the

people created by him it is difficult to find one completely simple human being. In the entire gamut of character the characteristic is exaggerated. The sweetness of Little Nell, the fidelity of David Copperfield, the indecision of Mr. Micauver, the villainy of Scrooge—the attributes of all are heightened to the point where the character becomes a type serving only as a vehicle for the characteristic. Yet this criticism, so easily made, does not dim the lustre of Dickens' novels in the results which he himself intended. English court procedure was improved by his stinging satires. Imprisonment for debt was abolished because of his passionate disclosures. The indenture system of apprenticeship was immeasurably altered because of his preachments.

"The Brothers Ashkenazi" is justly entitled to the same judgment. Granting all of the defects discussed, it still remains a powerful, interest-compelling and important historical novel. From it the thoughtful reader gains a perspective for the life of the Jews in Poland for two generations and a truer understanding of the values of that Jewish life. The procession of figures is more than a mere manipulation of puppets; because behind them all is the informing spirit of a traditional unity of purpose, a common bond of culture, an indomitable resistance to disintegrating influences. The Chassidic rites and the labor movement as personified by Tevyah, although centuries apart in their origins and outwardly hostile to each other, nevertheless, both exemplify Jewish (although diversely Jewish) traits of character. The Jew has always been simultaneously the great conservator and the foremost innovator. Just as we have produced Maimonides, so we have given birth to Uriel D'Acosta. The paradox runs in a broad stream through all Jewish history; and because of it our people can embrace both the Chassid with his complete emotional acceptance of tradition, and the labor unionist. For the essence of the Jewish spirit is a democratic insistence on the value of the individual and the preservation of his rights. The doctrine must not be lost sight of in the verbiage of an ancient creed. In inspecting the casket, in delineating its curious and antique carvings, we must not lose sight of the jewel within.

Severe criticism has been leveled at the author because of an alleged disservice to the Jewish people arising

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from the description of Jewish characters in the book. It may well be supposed that these critics have in mind the harmful influences of an opus like Shylock on the relation between the Jews and their neighbors. There are at least two answers to any such criticism. One is that no cause is ever ultimately served by the surrender of intellectual integrity. Dishonest propaganda bears within itself the seeds of its own detection. The other answer lies in the unfortunate fact that neither this book nor any book like it can create dislike of the Jew where such feeling does not already exist. Those people whose intellectual and emotional standards are so fragile as to be influenced by some of the unsavory characterizations probably dislike Jews anyway, and no prostration by Singer before them (and no prostitution of his talents for them) would do very much to change their minds. We have sadly learned through two thousand years that sycophancy is no shield for the Jews.

In the last analysis Mr. Singer is justified on personal grounds by the aphorism that talent does what it can while genius does what it must. So

far as the racial element enters at all into an evaluation of his work, it is entirely possible to say that the Jew need find nothing in it of which to be ashamed. Certainly, the quiet heroism of the mass of Jews in the face of their oppressive conditions of life much more than compensates them and the world for the occasional and untypical meannesses and villainies of a few of the book's characters.

It is the opinion of this reviewer that Mr. Singer has done a real service to the Jewish people. It is easy enough to make knights in shining armor seem glamorous and to hold the romantic interest of even adult readers by the stories of great loves in the perfumed courts of royalty. When, however, the author makes an entire people convincingly strong and even noble amid scenes of squalor, poverty, oppression and despair—that is achievement both for the author and for the people.

HEARINGS BEFORE THE ROYAL COMMISSION

(Continued from page 19)

than their needs. If we come to the conclusion that they have not more

than enough land even after making anticipated improvements in methods of cultivation, have you any suggestion as to how such a problem may be met?

Dr. Hexter: The time is far off when that question may arise.

Sir Morris Carter: If we were to come to the conclusion that at a given time, despite the development, there is no more land unless it is taken from the Arabs, would you object to restriction?

Dr. Hexter: The time is far off that that may become a reality. If the time came that we could not buy an inch of soil without taking it from an Arab we would not buy it, and, furthermore, we would not let him sell it.

Sir Morris Carter: Who has to decide when that time has been reached?

Dr. Hexter: The final decision rests with the Government, but citizens have a right to question that.

Lord Peel: We all agree to that.

Dr. Hexter added, after reading the Prime Minister's letter to Dr. Weizmann, that cultivation of land can be intensified and until that is done the embarking of the Government on a restrictionist policy is not warranted.

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